

The Temple Artisan

DECEMBER, 1905

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Mysticism, Social Science and Ethics

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THE TEMPLE.



PRIMARILY. The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Savior, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Oceano, California.

The Temple Artisan

Vol. VI.

DECEMBER, 1905

No. 7

Behold, I give



unto thee a key.

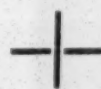
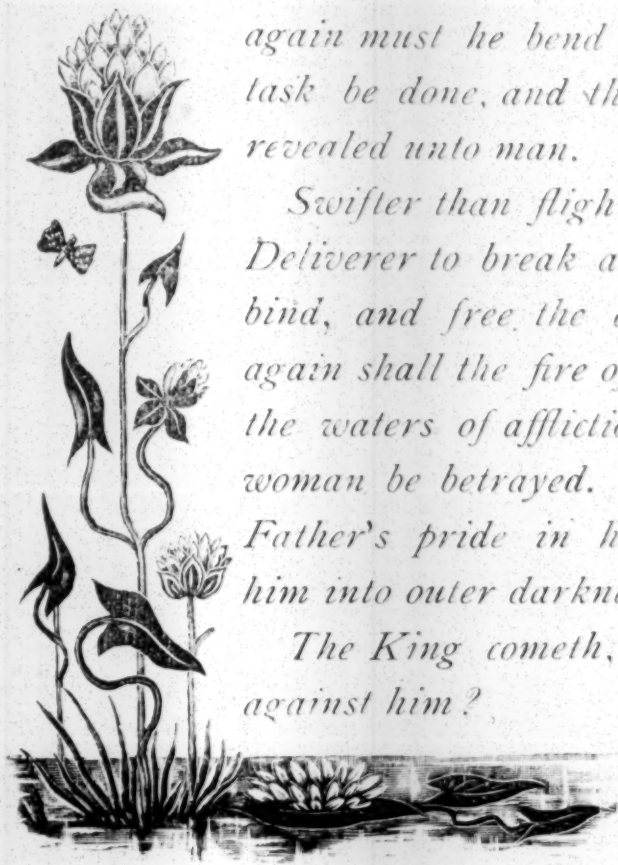
THE KING COMETH

Hear ye the thunders of the Triple Six? Know ye not the hour of fulfilment is near at hand?

Thrice hath Merodach slain the vultures that tear at the heart of the Sun God, and again must he bend bow and spear ere his task be done, and the glory of the 666 be revealed unto man.

Swifter than flight of arrow cometh the Deliverer to break asunder the chains that bind, and free the captive Prince. Never again shall the fire of love be quenched with the waters of affliction, the trust of tender woman be betrayed. Never again shall the Father's pride in his well-beloved plunge him into outer darkness.

The King cometh, and who shall prevail against him?



THE TEMPLE OF THE DEITY
Hakone, California

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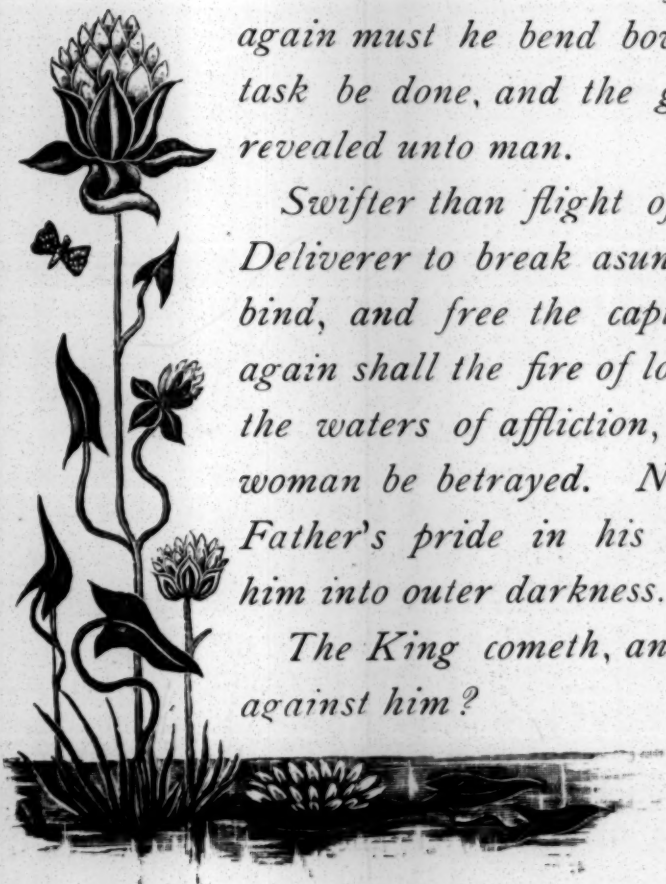
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THE TEMPLE OF THE PEOPLE
Hakyon, California

THE PATH OF LIGHT. ✓

TEMPLE TEACHINGS, OPEN SERIES, NO. XLVI.

MY CHILDREN:—

The first seven year cycle of the present phase of the Temple work is fast slipping away. There remains but a short time ere it passes into the great silence, with its records of efforts, successes, and failures; its opportunities appreciated and advantageously used, or neglected and repudiated. No single Temple child can truthfully say, it is not mentally and spiritually better fitted for contact with the world, more enlightened, more capable of assisting others to climb the steep hill of life, if it has faithfully followed the directions given by me. As for those who have either wilfully, purposefully, or ignorantly refused to follow those directions, spurned the advice which would have helped them over many rough places, and who are therefore unable to see any sign of spiritual advance in themselves or others, I can only say, that if they have evolved any sense of justice, and are capable of making an honest self-examination, (regardless of wounds to pride and egotism), they will admit that the fault lies with them.

When I have made an explicit statement to a disciple concerning the good or evil result that will follow any specified line of action, a statement which I know rests upon the foundation of some unalterable law, and that statement is not accepted at its true value and acted upon, I have done all I may do to aid that disciple in that respect, until hard experience has taught him to view the contested point from an unbiased and intelligent angle of vision. This would seem to be an evident fact. Nevertheless, there are among your number, those who have set a false estimate on the value of certain statements made by me, ignoring or repudiating them without making an effort to learn their true basis, and for the reasons that they could not make them fit in with their own theories; or, as in some instances, while admitting the possible truth of said statements, their acceptance would render those disciples unable to justify to their own consciences, the continuance of certain practices they were not yet prepared to renounce. In no case where I have observed such results, have I failed to see the acceptance of opposing statements made by false teachers, which, notwithstanding all denials of the same, must inevitably lead to the severance of those ties which unite the true Master of the White Lodge and his disciples; and just as inevitably bind the latter to the service of the opposing forces; though it may be all unconsciously. When I

have told you that any particular line of action in regard to a brother disciple will surely awaken an active semi-conscious degree of corresponding elemental force within your own Auras, a force which up to that time has been merely potential as far as you are concerned; and which, unless rendered impotent by a higher power, will induce some mental or physical ailment which will incapacitate you for reaching some higher degree of evolution to which you are aspiring; and when, instead of accepting my statement and acting upon given directions in order to keep that force in subjection, you try to justify your actions or to assure yourselves that your conduct has been due to the influence of others or to some evil hereditary or acquired characteristic, now very indulgently contemplated by you, you make me powerless to aid you in controlling those elements. I do not say you have an easy task before you when you commence to change or kill out such tendencies, but I do say *it must be done*; so why not begin to do it now, instead of daily adding to their power over you by indifference.

If you are honest with yourselves, you know whether or not you are yet capable of rightly using the greater secrets of occultism; for instance, the secrets of life and death; the power of changing the vibration of living substance, for a wrong use of which you would be held accountable to the Lodge; you, who have as yet but little or no control over even what you term "a bad temper," which for instance, if indulged in, coincidently with the exercise of such powers, might kill the victim of your anger by a look or thought. Or you, many of whom are still so tainted with the curse of the world, the accumulation of wealth at the expense of your brethren, that you would be unable to refrain from using even a divine power if it were yours to use, for self aggrandisement.

I have never given you advice or direction that has not had back of it the knowledge of the action of some cosmic law which would more rapidly develop some important centre in your Auras, or retard or destroy the growth of some undesirable one. I have given you instruction after instruction, explanatory of the modus operandi of such laws, that you might more intelligently observe and profit by the same, as well as given you my reasons for emphasizing many points of given directions; and when I tell you that some one act will arouse a corroding force within your Aura, it should not now be necessary for me to elaborate such a statement in order to enable you to understand that such a force could not operate in that essence of your vehicles of manifestation, mental, astral and physical, (the Aura) without destroying or badly injuring

some important plexus or organ, thereby rendering you incapable of becoming a centre of operations for the special degree of energy that under normal conditions, would express itself through that plexus or organ, thereby making you so much the less, "a whole man," or woman.

I have told you that certain acts would invariably lead to black magic, and that a conscious and continued line of action of such a nature would take you from under the protection of the Initiates of the White Lodge; and yet, to satisfy curiosity or insatiate thirst for abnormal growth, I have seen some of your number deliberately perform such acts; and in some instances, perform them at the suggestion of incompetent instructors; eagerly drinking in the poison offered them in the line of instruction, and even indulging in practises that must inevitably cost them many incarnations of woe-ful suffering, mental and physical. I have heard others criticize as "old and trite," directions that have been given them from the depths of centuries of experience, and in anguish of soul because of seeming inability to convey the truth of the tremendous importance of the, apparently, simple idea and still more simple words in which they were clothed, and also a knowledge of the fact that their simplicity and age are the surest indications of their value. If they had been hitherto understood by others, and acted upon, there would be no necessity for their constant repetition, for they would have accomplished the desired purpose. What would you think of your dearest friend if he stopped to consider carefully the grammatical construction of a sentence in which he was conveying a warning, while a cobra was coiled for a spring at your back, if his inaction was caused by a fancied idea that you would object to the form of words he must use to arrest your attention?

There are certain strict and inviolable rules for developing a disciple into an Initiate, and each of these rules are simple in construction of form, and as old as the stars and planets of the solar system. If their age construction and context render them uninteresting reading, or tiresome in their application, to those who are always seeking some new thing, some easy way of climbing the ladder of life, it simply proves such persons incompetent, impossible, as far as true chelaship is concerned; and only too often such a one falls under the ban of the law; when harrassed mercilessly, by implacable enemies, with faith destroyed, destitute of love, of all that sentient life offers to man in seeming generosity, only to snatch away, as his hand is reached out, if he prove incapable of siezing the gift; he goes to the foot of the ladder of life, and there finds that

his desires have fled, his will is broken; and finally crushed to the earth he reaches out to the Great Silence, where alone the soul may speak with God and then he learns how unnecessary was the greater part of all his woe; how gladly would his elder brothers have helped him on his way if he had permitted them.

If man could disassociate the egoism of his personal self, (which is usually in contradistinction to the general idea of the egoism of the God head) and understand that in the last analysis there is but *one* Soul, *one* Ego, the result of ages of manifested life, and that It is divine, his contempt for the seemingly simple things of life would undergo a great change; for, paradoxical as it seems, the more simple appears to be a thing, a number, the greater and more complex it is in reality.

A man who can neither read nor write may be far beyond you in the real scale of life, as you are beyond the lowest form of life, if he has evolved the Power and Will to render perfect service in exact justice; and you are still clinging to present wordly ideals, though he may be at a great disadvantage in the world of things and unable to make the necessary correlation between the different material planes.

"There are no little things." Every great event rests upon the foundation of some seemingly little thing, some simple action, and you may rest assured no Initiate of The Lodge will waste time, and force, and knowledge in propounding a conundrum; or for amusement, direct the accomplishment of a useless task. If you refuse to learn the alphabet of life, you can never understand or speak its language.



STUDIES IN MYTHOLOGY.

VII.

Passing from Mars, the next character to consider is Venus, the goddess of Beauty and the mother of Love. Homer tells us that she is the daughter of Jupiter and Dione; Hesiod, that she is the daughter of Uranus, born of the foam of the sea. Let us see what Dione represents in cosmic nature. We have shown that Jupiter is the third manifestation of Spirit in its descent into Matter, Uranus being the first and Saturn the second, Jupiter usurping the position and nature of both predecessors, and becoming the father of men and gods. We have also shown the nature and characteristics of Oceanus as being the primordial substance, the great ocean-filling space. It seems evident from a study of the name "Dione" that it

is derived from the Greek word "Dio," to chase, to run, which being applied to the mother of Venus, is a simile of the waves of the ocean as they run after and chase each other, the crest of the wave breaking into foam in the fury of its mad career, or as it dashes against the rocks; thus it was with the cosmic ocean lashed into fury by Jupiter's will. As soon as she was born, Venus was carried to Mount Olympus, where her great beauty excited the admiration of the gods. She married Vulcan, but permitted the attention of other gods.

No progeny is given from the marriage of Vulcan and Venus, but by Mars, Venus is accredited with being the mother of Antreas, the god of Passion; Cupid, the god of Love; and Hermione, also called Harmonica, a daughter who was converted into a snake and permitted to dwell in the Elysian fields, the temporary abode of the just in Hades. Venus then fell in love with the beautiful Adonis, a mortal, which caused her to leave Olympus and dwell with mortals. Adonis was the son of Cinyras, (a harp), and Myrrha, (a perfume). He was fond of the chase, and, while hunting the wild boar, was mortally wounded. The tears shed by Venus over his untimely death fell upon the ground and became the beautiful flower Anemone. To console Venus, and because Pluto was unwilling to have him leave Hades, the gods decreed that he should spend the spring and summer with her on earth, and the remainder of the year she was to spend with him in Hades.

We will seek the meaning of these legends from two or more standpoints: - from cosmogony; from universal principles; and from their correspondence in man. The marriage of cosmic elements is similar to the union of chemical elements; when two different chemical elements unite to form the third, chemical affinity is only another name for the marriage of the two elements. In a corresponding sense we must view the correlations of the cosmic gods and goddesses. These legends when viewed from this standpoint, become a picture language of cosmic affinities, and not the free loves of licentious mortals.

In Secret Doctrine, Vol. I., p. 458, we read: "'Water' and 'Waters' stand as the symbol for Akasa, the 'primordial Ocean of Space' on which Narayana, the self-born spirit, moves. . . . At the same time Water is the third principle in material Kosmos, and the third in the realm of the Spiritual. . . . Water is, in another sense, the feminine principle. . . . Venus-Aphrodite is the personified Sea."

Akasa is Spiritual Substance one remove from the Absolute, or again, it is the Spiritual Essence from the Absolute impregnating primordial substance, the great eternal Mother. This Breath from the Absolute moving on the ocean of space churns its waters into foamy billows, whence arise the beautiful forms, colors and harmonious sounds which become later the music of the spheres which are typified in the character of Venus. J. H. SCOTFORD.

(To be continued.)

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EDITORIAL MIRROR.

The combined consciousness of the four natural kingdoms is located, if that term may be used, in what is termed the higher astral or soul plane. This consciousness, in a potential form, is located in the combined consciousness of the three higher planes of being. It is the active and potential reservoir of all the life forces, and, in its first visible reflection, the Akasha (which might be referred to as the atmosphere of Heaven) are created all forms or potential models of every creature and everything that has ever existed, or that ever will exist. From it is reflected the form of matter termed the higher astral light, and in this substance is actually formed the geometrical lines, curves and angles that go to make up every created form.

From this threefold Sun, this reservoir of all form, is reflected within the auric sphere of man, every act and thought of all the incarnations of the individual Ego which controls that aura. This being so, one can imagine the connection that must exist between all auras during all the incarnations of all Egos.

Again, from this auric sphere, (the personal sun of every individual), is reflected, upon the sub-conscious mind of man, the various events, scenes and sounds, which associate it with other "suns" of like nature.



It has been said :

"Coming events cast their shadows before," though but few have any idea how this is accomplished. Premonitions, prophetic warnings, etc., are literal shadows cast upon man's consciousness by means of this personal sun; but, instead of being cast by the intervention of a body between the earth and the sun, as earthly shadows are cast, they fall into the consciousness of man, direct from that personal sun, and are, atom for atom, a perfect duplicate of the event, act or thought. As all things work from within outward, these shadows are no exception; they fall *ahead* of man's lower consciousness, as it were, in more than one sense; and, though the individual may not always be fully conscious of the

shadow that has fallen upon his aura, he often has an indescribable intuitive "feeling" that something is going to occur. Very frequently the whole event is gone over in a dream—is literally first *lived out* in the dream.

The material sun is called the reservoir of life; but it is only relatively so, for it is practically a focusing point, and it is the reflector of the real life-essence of the Spiritual Sun, a sort of a cosmic camera and light energy combined, as are all other suns of space—"holes in the sky," as they have been termed, through which is transmitted or reflected the real living light, which is the basis of all life.

B. S.

NATURE'S ANALOGIES.

III.

Field scientifically demonstrated the numerical value of the primary colors, yellow, red, and blue, to be respectively three, five, and eight. Whether or not Field was aware of the occult significance embodied in this ascription we cannot say, though true it is that the complement of these numbers 16, or $1+6=7$ —the mystic number of the seven principles or intermediates in both man and the Macrocosm.

To the alchemist and the astrologer these three numerals lend additional interest, which may be best considered in the following arrangement of analogies:—

8.	Blue.	⤿	Actinism.	Decomposition.	Spring.
3.	Yellow.	⊙	Light.	Transformation.	Summer.
5.	Red.	⊕	Heat.	Combination.	Autumn.

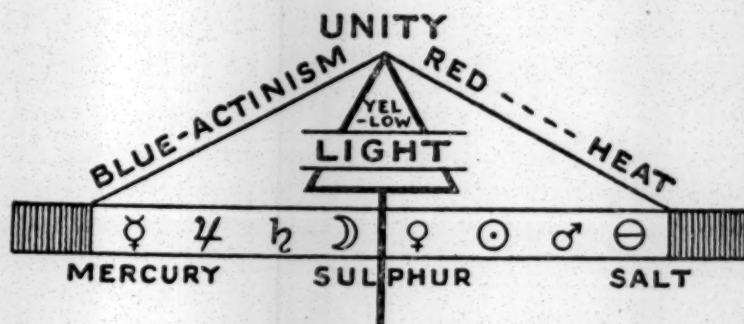
These numerical proportions are thus found to correspond with the astrological chart of the heavens, in that the *eighth* house is significant of death, or separation (the Scorpio or eighth sign activities in alchemic science), conformably with the axiom that "out of corruption shall come incorruption," the *third*, as ruling the mind, accords with the Divine Intelligence that, through the functions of the *fifth* house (offspring) effects the individualization of spirit through matter.

The principal scheme of Nature is revealed in the three glyphs, constituting as they do the symbol of Mercury (\odot), or the true *prima materia* which forms the basis of every chemical process, whether it relate to a vulgar or a spiritual regimen.

Through the chemical values as given above—light, heat, actinism—one may study the trinity in its application to external

phenomena. Light and heat are specific verities within the ken of every intelligent being, because visually perceived and consciously felt. This third attribute, however, is not so familiar to the mind unconcerned with the deeper intricacies of nature, yet nevertheless a most essential factor in that laboratory of activities wherein the Seen and the Unseen are correlated into harmonious forms and values.

As the efficient principle in the production of chemical changes it is aptly illustrated in the following trinal processes, viz: The chlorides and bromides are reducible through *Decomposition*, which, among the gases, is identical with the process of vaporation; in *Combination*, or a union of chemical affinities, as of chlorine and hydrogen into hydrochloric acid, or of chlorine and sodium into common salt; and in *Transformation* or a varying of the molecular energies, as the solution of iron into crystals, or, more easily apprehended, the bleaching of linen or cotton fabrics by exposure to the sunlight. Likewise are all the various gradations of color in the evolution of plant forms but different expressions of actinic force.



To extend the analogy, we find this arrangement of the trinity to accord with the variations in the chemical action of the elements throughout the progress of the seasons, emphasizing the fact that actinism, light, heat, or the colors of the solar spectrum, are but successive dominating principles in all natural growth, and that natural forces never act at variance with their established laws.

Thus, in the spring of the year, when Nature's impulse is towards germination, the rays predominantly active are the actinic or, counting from left to right in the accompanying diagram, Mercury, Jupiter, and Saturn. This is because a negative condition is essential to the incipient stage of plant life, wherein *decomposition*, as the first step towards fructification, is coincident with the germinal.

As the summer approaches, the actinic rays diminish, while those of light—Moon, Venus, and Sun—relatively increase. Nature,

ever a wise conservator, has husbanded her luminous principle during the embryotic period, that it might be utilized at this season in various essential *transformations*, and in effecting the carbonic secretions which are to assist in the fibrous growth of her vegetable life; as also for the assimilation of the chloro-phyll, or green coloring matter, with which the offshoots and the tiny tendrils are tinged. This division of the year is centered in the green (Moon), the middle or pivotal ray of the spectrum, and includes those formative processes wherein the law of chemical affinity is the most active.

Continuing towards the red or positive polar ray (Mars), we trace the similitude in nature to the heat forces which prevail in the ripening season, through and by which the yielding and semi-fluidic qualities of the gestative and circulatory processes are *combined* and developed into the perfection of weight and solidity. The negative forces have thus become polarized by the positive, and equilibrium is the result.

JOHN HAZELRIGG.

(*To be continued.*)

"ET GLORIA."

And the Angel came and comforted her, as she stood at the door of the Sepulchre, and waited, not for the human child, for he had gone long before; not for the purified Risen One, for she knew not that he had paid the debt of Gethsemane.

Yet, knowing his promise true, that the door that leads out of human loves is the door that opens to the Love Divine, she waited alone; for the human tie, that had spoken to her of love, and bound her soul to his, had broken and risen above; yet she waited. As though the shadows still of Gethsemane she could see, it seemed to linger near her; and from it, she could not free her longing, mystified heart.

Her soul had whispered of the possible loves of this human life in tones so subtly sweet and soft, that for one brief day she could not distinguish, it seemed to her so new; and spoke in a different tongue from those others that were past, its accents seemed so true.

Then the Angel spake to her and said, "O child of the heavens and the earth, are you forgetting the mission of the human child for the children of men?" know you not, this Resurrection morn, that you are part and plan in the great work of saving from earthly dross thy sisters and brothers, divine fragments of the Father heart?

For woman was first at the Sepulchre, and woman is still first in

the wonderful work of helping others atone; of saving them almost against their will—forgiving even before it is asked; yea, even when the sore heart cries out, “They have taken away my Lord, and I know not where they have laid him.” Know you not that Love is Lord, and that it is divinely human, and humanly divine? All that is divine and pure and true, must gather to itself its earth aroma, and ascend, filling the air with fragrance and giving to the earth life an effulgence of beauty, and satisfied happiness.

Arise and purify thyself, make of thy heart a sacred altar for the flame of love, on which can be laid all the fragrant boughs that have grown for thee in the forests, and also the dead leaves of experiences passed, and the little twigs, gathered by weary hands and piled up in pitiful little heaps, broken and dead, seemingly, yea, and wet with many a bitter tear: and now, on top of all must thy hands place, wrenching from their roots, the living, twining vines that have been tended so carefully, until they have twined round thy heart, and smothered it, until the very pain, so gladly borne, has seemed to be a part of thy life. Yet must thou tear this from thee, and place it on the top of the altar. Then, when the torch of sacrifice is applied, and it all bursts into flame and becomes a seething, burning mass, marvel not, if kneeling before it, the smoke blinds thine eyes, and heat scorches thee.

Yet wait: for the torch of love is a magic wand; and presently, when all is reduced to a glowing mass, when fragrant boughs and twigs and leaves, and living vines have burned themselves away into a mass of glowing embers, then thine eyes will begin to see wondrous pictures in the glow. Then, before thy waiting, mystified soul, will unfold the meaning of life, and the meaning of sacrifice and the Redemption through Love.

And Lo! a voice speaking sweet and clear, in the twilight, like the whispering wind or rustling leaves, and saying, “It is I. Be not afraid.” Thou hast waited, dear child of earth, at the open sepulchre door, waited and wept, that thy Lord had gone, as many have wept before, but not as some who have waited without hope; for thee the Angels have met, and forever and ever shalt thou know the WORD that quieteth every pain. Here hast thou found again all thy seeming lost loves, and with uplifted heart, and radiant face, can exclaim, “Father, I thank Thee, for of those that Thou hast given me, not one of them hath perished.”

“I have looked upon Thy face, O Lord of Life, O Love, I have gazed into Thine eyes, Thou terrible One, Thou that killest and makest alive!”

Henceforth like the Master I go forth to feed the hungry, clothe the naked, and carry the Lambs (the little ones, the weaklings of the flock) close-pressed to my bosom.

Always, evermore, will I see Thy face, O Love, O Lord, in the face of every human soul.

H. A. B.

THE VANQUISHED.

BY PAUL KESTER.

Shall those
 Who have not known temptation
 Wear the crown
 Denied to those
 Who battled even if they fell,
 Who knew
 And chose
 The good, and strove
 To conquer for its sake ?
 When they are vanquished,
 Shall we heap
 Reproaches on them—
 Shall we say,
 "See, they were sinful,
 Let them die—
 Bind not their wounds,
 They have offended God ?"
 O Pharisees !

CONSUMPTION, THE GREAT WHITE PLAGUE.

IV.

Never cough or sneeze unless you first cover your nose and mouth. To do so is to spray the air with thousands of germs. Spit only into moist rags, or paper cups, or into books or old newspapers, all of which can be burned, and so made harmless. Never kiss anybody on the mouth. Sleep by yourself and in a separate room.

Perhaps you fear thus to acknowledge yourself infected. It is not a disgrace to have consumption, but it is a crime little less than wilful murder to take no pains that others shall not have it.

It is just along these lines that you and I and every one of us can be of genuine service to the race, can save human life, can stamp out forever the Great White Plague. There are organizations of people leagued together against the rum traffic. Rum does a lot of harm in the world, but nothing to what consumption does, and the battle against consumption seems to me much easier to win. There are many things of which New York City may be proud, but of none so deservedly as that it takes the lead of all the world in its thorough organization against this deadly plague. Some half

dozen other cities have made a timid effort to get the people to see what danger lies in careless spitting. If you and I and every one of us do not lend a hand, it will be thought to be merely one of the many fussy notions doctors have, one more attempt of the silk-stocking, afternoon tea fellows, to rob the poor man of his rights to spit where he pleases. . . .

In New York City all cases reported are plotted on a map. This map is an argument. It is more than that. If to know that consumption is catching and wherein the danger lies is to learn how to prevent it, to know the meaning of that map is to know how to cure it. For example, in the "Lung Block" in New York City, bounded by Cherry, Catharine, Hamilton, and Market Streets, in a population of nearly four thousand, 265 cases have been reported in nine years. Where human beings are crowded together, where no fresh air gets in, where at mid-day with a blazing sun overhead, the hallways are so dark you cannot see your hand before your face, there is where consumption festers, and clings to the walls year after year. Is it nothing to you, O ye that pass by? Is it nothing to you that people live in such a plague spot? You may be far from New York, yet the very clothes upon your back may have been made by some dweller in a sweat-shop, hardly able to hold his head up, but working as long as he may to get bread to set before his children. No man liveth unto himself, no man dieth unto himself. We are all members one of another. It is no visitation of Providence that carries off the one-third part of all our youth; it is something we can prevent if we will be tidy about taking care of all we spit out. It would not take long to rouse the country if a foreign foe should threaten us. And yet that foe would be unable to do the country the tenth part of the injury that the Great White Plague does year after year.

Of the three declarations which modern medical science makes concerning consumption:—It is catching, it is preventable, it is curable,—the statement that it is catching is the most important. So long as it was considered a mysterious hereditary influence, we could make no successful battle against it. But when we know it is catching, then we set to work to find out how it is catching, and what to do to stop the spread of that disease which carries off one-tenth of all our people. When we learn that it is a germ disease; that in the phlegm of the consumptive lies the contagion that endangers your life and mine, the life of your child and mine, then we see that it is a preventable disease, and all that is necessary to put an end to this fearful loss of life is to get people to dispose of what they eject from their air passages as carefully as they dispose of other refuse of the body. We cannot stop spitting, but we can spit where it will not be trodden upon and tracked into the house. To overcome untidy habits of spitting is to overcome this Captain of the Men of Death.

—EUGENE WOOD, in *Everybody's Magazine*.

THE OPEN GATE.

Mr. Lincoln once said, in a debate with Mr. Douglas, that it was too bad that Mr. Douglas could not feel the lash when applied to another man's back. We are most of us in Mr. Douglas's position, we cannot put ourselves in the other man's place. Here is a true story, and as you read it, I ask you to put yourselves or those whom you love best in the place of this poor soul of whom I am going to tell you.

A few days ago I went to see a noted tuberculosis specialist of Los Angeles. He has a small free out-of-door sanatorium of his own. In passing through to his office I noticed a young man writing at a table, and was shocked by his pallor, the droop of his head and shoulders, the terrible emaciation of his whole body. His clothes were shabby and he looked so sick and neglected that my heart went out to him. In the course of my conversation with the doctor, I asked him if he did not have many pathetic cases. "Just there," he said, "is where we doctors suffer most. The outside world has no idea and apparently can be given none, of the desperate straits of the consumptives, especially the poor ones, who come to California. Not a day passes that I do not have a written or verbal appeal for help that would wring your heart. But what can I do? My sanatorium is quite full, and there are no places I know of to which I can recommend my patients." He picked up some letters and read me extracts from them that made me feel that we, as a community, were committing murder in so shamefully neglecting our responsibilities. "Here is a case," he said, "which is a very good example of what we were speaking about. Perhaps you noticed that young man who was in the waiting room when you arrived. Both of his lungs are affected, and he came out here thinking that just by being in California he could get well. He has no money, no friends, and is so weak and ill that it would be impossible for him to get work, even if people were willing to employ a consumptive, which they are not. He tells me that he has been turned away from hotels, boarding houses, and private families as though he were a leper. Even the hospitals refuse to admit him. There is such deadly fear of contagion. He implored me to take him into my sanatorium. I told him that not only was the sanatorium full, but that there was a waiting list a mile long, and I could not take him without keeping out another in the same condition. He couldn't have been nicer about it. He said he understood perfectly. "But, Doctor," he pitifully asked, "what am I to do?"

"I don't know," I responded. Now the dreadful part of this is, that he could be cured under the right conditions, but as it is, he will undoubtedly die of neglect. He is writing out an application to the sanatorium now, but before his turn comes, he will be gone, unless something can be done for him in the meanwhile."

At this point the Doctor was called suddenly from the room, and came back after a few minutes looking more than troubled.

"The nurse had a scare," he said. "That young man we were discussing fainted dead away from the exhaustion caused by his talk with me, and the writing of the application. We revived him sufficiently so that he could leave the office, but God knows where he will lay his head to-night or for many nights to come."

That was the end of my little experience, but not the end of the long death struggle of that poor homeless boy, whose case is one of thousands.

G. F. J.

THE OPEN GATE FUND

Amount reported received in November ARTISAN.....	\$1,426 56
Cash received since November 1, in amounts varying	
from \$1.00 to \$50.00	147 50
From Lawn Fête, Santa Monica.....	1,339 39
Total ..	\$2,913 45

For several weeks men have been at work getting the grounds ready for the erection of tents, etc., and it is hoped that The Open Gate may be ready for the reception of patients by or during January next.

We must correct an error made in last ARTISAN relative to initiation of a splendid plan for aiding the consumptive work. It was Unity Square of Philadelphia which inaugurated the custom. Palo Alto Square was second in that, though second to none in many good ways.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 24

THANKSGIVING.

Once more the Thanksgiving season has rolled around, bidding us raise our hearts in gratitude for the blessings of the past year.

We see all Nature around us giving thanks to the great Creator. These thanks may be expressed in countless ways, as, for instance, the thanks of the plants overflow in terms of blossom and fragrance.

The crops are the thanksgiving fruits of the year. The Autumn,

therefore, is the season for thanksgiving, and the decorations used at this festival tell us the same message. The sun and stars pour out life and light in joyous thanksgiving.

So our hearts and minds should overflow in flower and fragrance of good deeds to those around us in thanksgiving for the benefit of existence and all the treasures of body, soul and spirit that are ours.

Therefore we should not think alone of feasting the body on material things. We should fill our minds and souls with the spiritual nourishment that is always ours, just for the asking.

In proportion as we are grateful for all the spiritual and material blessings that are poured out upon us, will we receive the greater abundance.

Every day should be a day of Thanksgiving. We say, "Give us this day our daily bread," which means—give us this day our daily life and light and love—bread, both of the spirit and body.

NOTE.—It would be advisable, if possible, to hold an out-of-door meeting in study of Nature.

THANKSGIVING SONG.

"How Can I Keep from Singing?"

TUNE—"O Mother, Dear Jerusalem."

My life flows on in endless song
Above earth's lamentation.
I hear the sweet though far-off hymn
That marks a new creation.
Through all the tumult and the strife,
I hear the music ringing.
It finds an echo in my heart—
How can I keep from singing?

What though my joys and comforts die?
The Lord my helper liveth.
What though the darkness gather round?
Songs in the night He giveth.
No storm can shake my inmost calm,
While to that refuge clinging.
Since God is Lord of heaven and earth,
How can I keep from singing?

I lift mine eyes, the cloud grows thin,
I see the blue above it;
And day by day the pathway smooths,
Since first I learned to love it.
The peace of God fills full my heart,
A fountain ever springing.
All things are mine since I am His—
How can I keep from singing?

TEMPLE ACTIVITIES AND NOTICES.

It is desired to establish a good circulating library at the Headquarters, for the benefit of members, residents and visitors. There is now a small nucleus for this library. Donations of books—religious, theosophical, philosophical, ethical, scientific, etc., are solicited.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

Attention is again called to the souvenir department. Many articles suitable for Christmas gifts may be found listed in the advertisement on another page.

* * * *

Will our members remember to bear in mind some of the great needs of the Sanatorium occasionally. Among these is an ever increasing one for old flannel, linen, cotton, etc., for use in various ways.

* * * *

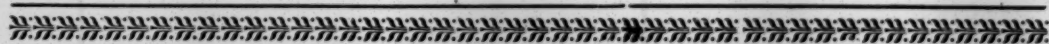
A certain portion of our members have allowed their dues to remain unpaid for over a year. We avoid sending personal notices as much as possible, and would ask that all who are able to do so would respond to this notice.

TEMPLE SCRIBE.

All great actions have been simple.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.

As a plant upon the earth, so a man rests upon the bosom of God; he is nourished by unfailing fountains, and draws at his need inexhaustible power.—EMERSON.



SOUVENIRS

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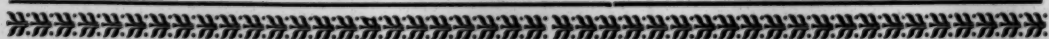
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